(13)

Identification and the Entity

The subject being discussed by Shri Maharaj at one of the sessions was the question of what exactly constitutes what it is known as 'bondage'. He explained that what we ARE is the noumenon, the timeless, spaceless, imperceptible being and not what we APPEAR to be as separate objects: temporal, finite and perceptible to the senses. The bondage arises because we forget our real being and identify ourselves with the phenomenon - the body which is nothing but a psycho-somatic apparatus.

When Shri Maharaj invited questions, one of the visitors, who had attended several sessions and has asked hardly any questions, put his hand up and ~~wished~~ ~~expressed~~ his asked this question: "would identification with the body, merely because of the such identification, mean bondage? ~~In such case~~, the devotees cannot give up their bodies during the lifetime and in the meantime they live their lives like any other human being as far as the physical actions are concerned. What is more, ~~different~~ all the devotees do not act in a uniform manner, each has his own way of life, his own way of behaving in the world, his own way of dealing with others, to this extent, is there not a certain identification with the body, even where the devotees are concerned?"

Shri Maharaj smiled in appreciation of the validity of the question. He said "The body is an instrument, the fuel for the ~~flame of~~ wants of consciousness to remain in existence. How can the two be 'disidentified' ≠ until 'death' destroys the body and releases the consciousness to merge with universal consciousness? What constitutes 'bondage' is not the mere prima facie formal identification, ~~but~~ because the body is merely a psycho-somatic apparatus without any independent existence. What causes 'bondage' is the identification resulting in the imagined concept of an independent, autonomous

entity which assumes the doership and, therefore, the 'taker delivery' of the actions that take place and thus the responsibility for

"Do understand, therefore, that it is not just the fact of identification which is responsible for the concept of bondage. Bondage can arise only when there is apparent volition i.e. when an action is imagined to be of one's choice as a 'doer' and therefore brings into motion the process of causality, of 'karma' and 'bondage'.

"It is necessary to understand how the apparent entity comes to be superimposed, in order to enable you to see the false as false. Once you see the false as false, it is not necessary to seek the truth because truth cannot be conceptually seen as an object. At what stage does the question of identification arise? Phenomenality being integrally latent in noumenality, the question of identification does not arise at all: there is no need of any identification between noumenality and phenomenality as such. Such need arises only when there is manifestation of the noumenal-Absolute in separate phenomenal objects, which is a process of objectivisation, and this process necessarily requires 'dualism' - a division into two elements of a subject which perceives and cognises, and an object which is perceived and cognised. The important point is that both these cogniser-subject and the cognised-object are inter-dependent and can only exist in consciousness in which this manifestation process occurs, - and which indeed is what we are!

"Do understand this basic point: we can only exist as one another's objects - the cogniser being the subject in each instance - and all that only in the consciousness that cognises us; - each object taking the position of the subject cogniser when the others are the objects. And here arises the 'entity': the cogniser-subject, in considering his subjective function, assumes 'himself' as an entity, an independent,

autonomous "self" with volition and choice. This phantom entity then further pursues the principle of 'dualism' (which is the very basis of manifestation) in order to compare, discriminate, and judge make a judgement between his objects, and arrives at the inter-related opposites like right and wrong, good and bad, etc.

"It is this illusory entification — and not merely the identification with the body — which is the root of the "bondage". Once again: what we are, the nonmanal-Absolute, manifested as the TOTALITY of phenomena, is totally devoid of any individual objective existence; therefore what we are cannot cannot suffer any birth or death, neither bondage nor liberation. Both bondage and the resulting suffering are therefore both purely conceptual based on the ~~purely imaginary~~ identification with the purely imaginary subject-cognizer entity."

An example of what Shri Yaharaj had said is provided ~~by~~ by the manner in which he appreciates a good dialogue or a good subject which has developed itself interestingly. At the end of a session, he like a child, he is delighted and will ~~say~~ ~~expect~~ say: how well the subject developed itself this morning. Or, during a discussion he will say, utterly oblivious to any implications, that this kind of discussion on the pure advaita will not be available elsewhere. It was said of Ramana Maharshi that when people were singing hymns in praise of Ramana, he himself would be utterly absorbed in the bhajan and keep time with clapping his hands together, again utterly oblivious to any implications. The dnyanin has no individual entity to be embarrassed about — the psycho-somatic apparatus, the body, carries out its normal functions.